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Like most of those interested in this problem, the reviewer hoped that the publication of the cuneiform documents found by Winckler would lead to an early conquest of the hieroglyphs. This hope now seems doomed to be blasted. In the first place, the excavations have made it probable that most, if not all, of the hieroglyphic inscriptions date from a period considerably later than that of the cuneiform texts. In the second place, the work done so far on the latter shows that we have to do not with one but at least half a dozen "Hittite" languages. Forrer, the discoverer of "the eight languages of the Boghaz-keui documents," is inclined to think that the language of the hieroglyphs will turn out to be that of the Harri.

Only the last of the three lectures was devoted to the problem of decipherment. The other two give a very good résumé of the progress made in the last forty-odd years in recovering the history of the peoples of Asia Minor whom we have been, somewhat loosely, calling "Hittites." I am shocked to find 3800 B.C. given as the date of Sargon of Akkad (p. 20). Are the Philistines and the Pelasgoi the same people (p. 23)? Isn't it time to bury the name Bir-idri (p. 16) and read Adad-idri of Damascus? Let us hope that Dr. Cowley will find time to revise his decipherment in the light of the latest results obtained from the Boghaz-keui texts.

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NEW CAPPADOCIAN TABLETS

Some thirty years ago the attention of scholars was first directed to certain cuneiform documents which came from mounds near Caesarea (south of the Halys in central Cappadocia). The personal names found in these texts, many of them containing Ashir, or Ashur, as an element, were easily recognized as Assyrian. But the date of the documents was not so easily determined. It was usually given as "early Assyrian period" or "before 1500 B.C." Thureau-Dangin was able to date them in the twenty-fourth pre-Christian century by means of a seal impression found on a case tablet (*RA*, VIII, 1911). In view of the Assyrian names borne by the people who wrote these documents, and the fact that they dated events in Assyrian fashion (using the old Assyrian month names and the *limmu*-system) it has been concluded that we have to do, not with an Assyrian dependency, but rather with a colony of Assyrians in close touch with the mother country.

Two new volumes of texts, one from tablets in the Louvre,¹ the other from tablets in the British Museum,² have just appeared, and will, when their contents have been digested, undoubtedly throw much light upon early Assyrian history. Names like Kiki, Kiki-danim, Ikunu (m), Shalim-ahum at once call to mind the earliest rulers of Assyria with whom we became acquainted largely through the tablets found by the Germans at Ashur

¹ G. Contenau, *Tablettes Cappadociennes*. Paris: Geuthner, 1920. 18 pages and LXX plates.

² Sidney Smith, *Cuneiform Texts from Cappadocian Tablets in the British Museum*. London, 1921. British Museum. 26 pages and 52 plates.

(Kalat-Shergat). Mr. Sidney Smith, who gave us the British Museum volume, regards "the language of these documents" as "a pure Semitic tongue which may justly be considered to be different from the Akkadian" (p. 6). If he means "later" Akkadian, I should agree with him. We have very little material from which to construct the phonetics and grammar of the contemporaneous Akkadian. But one of the examples which he quotes to show the difference between the Cappadocian Semitic and the Akkadian, namely *u-si-zi-a* = Akk. *ušešia* (p. 7), points just the other way. Our earliest Akkadian, known from the inscriptions of Sargon and his successors, found at Nippur, show the prevalence of a *saphel* instead of a *shaphel*. On the other hand the pronominal suffixes seem to be *šu*, *šunu*, etc. rather than *su*, *sunu*, etc., which the Sargon Dynasty texts show. These texts will certainly be of the greatest importance for the historical study of the eastern Semitic tongues.

Detailed studies of the texts should also throw light upon the development of business law and methods in these pre-Hammurabi days. Will they show a development dependent upon, or largely independent of, Akkad, which, we may assume, handed on its traditions to Babylon? The normal interest rate of 25 per cent per annum is 5 per cent higher than the normal Babylonian rate, and rates of 10 per cent per month, which seem to Mr. Smith "to be intended as prohibitory" recall the exorbitant interest rates of later Assyrian days. It is also interesting to note that "the loan tablets are drawn up according to a precise formula corresponding to that in use in Assyria in the Sargonid period, B.C. 700-630."

Of especial interest, to the reviewer at least, is the frequent occurrence of the name of the city of Ganish. Does this city lie under the sod of Kala Tepe, the mound from which most of these tablets probably came? Furthermore, is Ganish identical with the Kanish which gave its name to the principal dialect of the "Hittite" documents from Boghaz-keui? If this should prove to be the case, might we not have found in the Assyrian colonists of this region the very men who brought the cuneiform script to Asia Minor to be handed on to the "Hittite" peoples, and to Syria-Palestine as well?

These are but a few of the many interesting problems these volumes raise. One might go on to discuss the five-day week, which gave Winckler so much opportunity for speculation, as well as the names of the months and the eponyms. But one must break off somewhere.

M. Contenau and Mr. Smith have placed us all under obligations to them. They have had a difficult task and have shown much skill and patience in its performance.

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ORIENTAL JUDAISM IN THE MIDDLE AGES

Dr. Mann¹ has made the attempt to reconstruct Jewish history in Egypt and Palestine from the inception of the Fatimid rule in 969 until about the

¹ *The Jews in Egypt and Palestine under the Fatimids*. By Jacob Mann. Oxford University Press, 1920.